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pose should remain continent for several nights to increase his generative powers. He then selects a time for beginning the rite and on the second and fourth nights from that date sleeps with his wife, holding intercourse repeatedly and vigorously until he is utterly exhausted. Before dawn on the third and fifth days he must wash in the river or in some quiet stream. Then follow four nights of restraint, a further intercourse, and washing before dawn. The period is next increased to eight nights, then twelve, and finally sixteen, each with a similar contact and bathing. The nights of abstinence are thus forty in all, a lucky number. An unmarried man can obtain power in the same manner with the assistance of a female friend; it is the act itself that is vital, not the union of husband and wife.

At the present time, only two Bella Coola are said to know this particular type of ceremonial chastity, which they conceal carefully, even refusing offers to buy their knowledge. It is potent at any time, but especially if the periods of continence have been so arranged that they terminate at one of the solstices. Then, indeed, can a hunter set off with every prospect of success, knowing that the human taint disliked by animals has been removed, and been replaced by a ceremonial cleanliness pleasing to them. If the time terminates at the winter solstice, the hunter should set out immediately; if it ends in June, he must remain away from women after his final intercourse. In September or October, when ready to leave for the hunt, he must sleep beside his wife for the last four nights; each night he must place his leg between hers, and each morning the two must wash together. The best fortune of all is obtained by a man who observes this forty-night period for four successive years.

Another, and more common, count[34] is to observe continence for four nights, followed by intercourse. Immediately afterwards, the man should eat as much devil's club[35] as pos-

[34]The record of nights is kept by notches cut in a stick or by knots on a cord.
[35]Or false hellebore. This latter plant is thought to be so poisonous that the eating of even a twig an inch in length is fatal; a very small amount, however, all that is ever taken, acts as a powerful emetic.

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of different ancestral families to which the deceased belonged, irrespective of whether or not he had used a name from one. Being a member of the group, its songs can legally be used in his honour. Elements from different myths are often combined into one composition, corresponding to the different localities and characters which the dead person has visited in travelling back the path of his multiple ancestors to the beginning of time. If one person only is being commemorated, four songs are prepared; if several, two are used for each. Three for any individual is unlucky. Two types, *skwanät* and *änultɯnänk*, are in common usage, and the singers, after conversation with the donor of the ceremony, decide which shall be employed. The former describes in some detail features from one or more of the deceased's ancestral myths, mentions the journey which he has taken to visit the individuals and scenes referred to, and calls on him to assume the form of his first forefather. A common theme is to state the origin of his name, and how he loved it so greatly that he left the earth to follow it back through time and space. The following is an abbreviated version of such a song, based on the origin myth of *Käliäkɯs*:

"We have been unable to satisfy you here. Go whither *Käliäkɯs* came, and become a raven. Go to the east and get abalone-shell; go to the west and get copper. They will satisfy you."

Another *skwanät* of the same type is:

"Your first ancestor circled the world with the aid of an abalone-shell paddle. Do you likewise. That will gratify you as nothing on earth could do."

On the other hand, an *änultɯnänk* seldom refers to the ancestral history of the deceased, but to his actions during life. It records the number of slaves, canoes, and other valuables given away at potlatches,[35] and alludes to other praiseworthy actions. This type of mourning song, though usually used

[35] An analogous method of making known a man's distribution of wealth is by a written sign over his door (see Plate 24).